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## Sketches of American Life.

No. VIII.

FLORIDA BIRDS.

THE HERON.

It is amusing to see the heron catching fish. He wades in water about a foot deep, on shoals, or by the marshy bank of rivers; his long and little neck, and the indefinite length of his legs, in the medium he is in, singularly contrasting with the smallness of his body. He scarcely ever rests on both feet: one is being slowly and silently drawn out of the water, in walking stealthily forwards in quest of fish, or he is resting on the other, with its fellow dragging behind, and giving his undivided attention to some prey that he discovers ahead. In this position he will remain for some minutes as still as if life had left him; suddenly, however, a lucky frisk of a fish's tail has brought him within reach—the long neck of the heron is darted into the water with great quickness, and on emerging a fish is seen flapping with his head and tail in the bill of the bird. He is grasped beyond relief, however: a few turnings bring him lengthwise into the throat of the heron, down which (invariably head foremost) he disappears. The heron takes another cautious step or two forward, and the same process is repeated from the beginning.

THE WILD TURKEY.

Wild turkeys are the most useful of the birds of Florida. They are found in large flocks near the margins of hummocks not often visited, and do not wander far into the pine barren, for, unable to sustain any great length of flight, their retreat would be cut off; but their feebleness on the wing is well atoned for by the speed with which they run. In the barrens, where a horse sinks some distance into the sand at every plunge, the turkey will outstrip him at his utmost speed in a fair race; but he has not much bottom, and in the course of a mile will become so wearied as to be compelled to fly up and alight on a tree. This, however, seldom happens; for if, in an unknown part of the woods, you meet with a flock of turkeys, you can always learn the course of a hummock from you, for in that direction they will certainly run,—and unless you are on horseback, and have a dog, it is useless offering chase, for they will persevere in the foot race, a hundred yards ahead of you, until they reach their retreat.

It requires a very expert hunter to surprise one of these birds. If you are a novice, the first intimation you will have of their presence will be the sight of a flock as far off as the eye can reach through the ranges of the pines, running with full speed to their retreat. One of the best ways of taking the turkey is by answering the call of the hens. In the stillness of the Florida woods, this call may be heard a

mile off. A moment or two after it is heard, the hunter answers it by the lips, or by inhaling the breath strongly, through the hollow wing bone of a turkey or crane. The bird and the hunter both advance, answering each other alternately. When the distance between the two is such that the bird ought to be in sight, the hunter halts behind a tree or stump. Foremost of the number comes the cock, with a strut even more consequential than his domestic namesake. The call must be exact, or the bird will detect the slightest harshness of sound. I remember on one occasion, when with a good hunter, this fault cost us a fine bird or two. The flock had been called up with a long rifle shot, when the call, from haste or some fault, uttered a false note, and instantly the whole flock took to flight, as they do when suddenly alarmed.

THE PELICAN.

"*Credat Judæus.*"—I once dissected a pelican! I claim that sacrifice on the altar of ornithology. It was not I, however, who

"Laid full low  
The harmless albatross."

That deed was done by one of the most amiable of the disciples of Audubon. I only bore a scalpel at the anatomizing, and the labor (to my friend) was one of love. The scene was not unworthy the act: it was on the deck of a small sail, becalmed in the middle of a June day, on the silent waters of Tampa. We had been secretly drifting, for a half hour, towards a buoy at the edge of the channel, on which sat the gentle bird. His long duplicature of neck was folded at rest along his back, and his bill comfortably lay along the length of it. His head and its appendages were too heavy to bear aloft; and in this manner, according to his wont, he had comfortably cushioned them. The cosiness of his position, and an indefinable rapture there was about his repose, would have moved a heart of stone; but he had to deal with an ornithologist. I pleaded hard for him; but his skin was wanted for some stuffed collection in the North, and he fell. He never once struggled while in the water, but quietly turned on his back, and floated. The ball (a very minute bird shot) had entered the right orbit, ranged along the anterior commissure of the cerebrum, and lodged in the cerebellum.

My friend fortunately carried one of those useful knives which are only to be found in the pockets of naturalists and those who live much among horses, combining within itself the properties of knife, saw, gimlet, pincers—in fact a whole chest of carpenter's tools, properly abridged and condensed into a small pocket duodecimo edition. With this we gently divided his feathers, coat, and cuticle; peeled off the cutis vera from its attachments to the muscular system; put beads into his eyes; sprinkled arsenic on the outer vesture of his form; distended him with cotton, and he was fit for a glass case.

I cannot make the beautiful mechanism of the pelican intelligible to you, nor say how well all the subtle structures of his body are adapted to his habits of life. I made a long ex-

amination into his corporeal system, and took notes thereon; but they were as heavy as a Bridgewater Treatise, and I intend them for some philosophical society.

This bird is the personification of pets. He becomes as tame as a dog. He is destitute of tricks, but has a sober strut and a serious air of consequence and dignity about him that make him the delight of his friends, and the admiration of all beholders. There was a tame male of the species, whose name was Jack, at the post at Tampa Bay, and he still lives, doubtless, in the memory of its inhabitants. Jack's master was Hospital Steward; and his quarters were, of course, among the sick. Unless regaled with a mullet in the morning, he would fly out on the bay to fish, and generally be absent until sunset; he would then swoop along, grazing the fences and roofs of the houses, and dipping down again to within four or five feet from the ground, and alight for the night, on the hospital porch. Here he would plume himself, crouch down, and rest his long bill, of the length of his body, on his back, beneath his wing. This was his sleeping posture; and when he had everything comfortably arranged for the night, nothing could tempt him to change his position. You might approach him, or tease him, or pat his sides or head, or tempt him with fish; but he would never move. With his eyes as clear and placid as an infant's, he would follow every motion you made; but he knew his popularity too well to give himself any further trouble concerning you. Of course he was a prime favorite with the soldiers, often flying up to see them at their quarters, and taking his chance with the crows at anything fishy that fell from the company kitchens. Jack's visits were pretty regular, however, and as he showed an unbounded faith in his friends, they did not forget him. A fresh mullet was his failing: he always remembered the house where he got one, and at some unsuspecting hour would flutter himself again under the porch, with a flapping that aroused the whole household; but he was gentle in his manners, and would not intrude a second time where he found he was an unwelcome guest. His pouch was capacious and very dilatable, running round the lower rim of his under bill, and corrugated up when he was at rest, so as scarcely to be seen; but he would peck at you when coming near him, and it would then fall down for a few inches. His bill was about eleven inches long; and, owing to this great length and the smallness of his head, it possessed very little power. In fact, I know no bird more poorly off than the pelican in this respect; but his immense size and unruffled good nature guard him equally from offensive and defensive operations. I have seen a man, bending his arm at the elbow, thrust the whole of it, to the shoulder, into Jack's pouch. He was fed by opening his bill, and pitching a mullet fish a foot and a half in length, and two or three pounds in weight, into this receptacle. Everything would be distended to its utmost for fifteen minutes, when the slow process of swallowing and digestion would commence;

but, as in the case of the larger species of serpents, the part first swallowed would be acted upon by the gastric juice, whilst the other part remained sound, not yet having reached its destination. The pouch seems to be adapted, not for carrying fish, but for keeping them, until the parts are sufficiently dilated to admit of their passage to the stomach.

I could not possibly undertake to say whether the pelican suckles her young with the blood from her own breast or not. I have seen some old pictures in which she was in that act. After all, it may have only signified the self-denying kindness of a mother, who, among birds not less than with human beings, beggars herself to help her offspring. I consider that the fact is as certain, however, as the rising of the phoenix from his ashes, or the like doings of other strange fowl. On this point, read a very learned dissertation in Sir Thomas Browne's *Pseudoxia Epidemica*, vol. iii., book 5, chap. i., p. 87. Hear what the brave old Orlando says: "Shall a lilly bird pick her own breast to nourish her own young ones, and can a father see his child starve? That were hard: the pelican does it, and shall not I?" The idea originated in the habit of the bird, when at rest, of picking or scratching his breast with the short hook he has at the end of the bill, with the head perfectly erect.

St. Louis, Mo., Feb., 1848. R. S. H.

### Reviews.

*Hawkestone: A Tale of and for England in 184-.* In two volumes. Fourth American Edition. New York: Stanford & Swords. 1848.

THERE is no word in our vocabulary that has attained a more sudden importance, than the word *development*.

Philosophers seem to suppose that they have at last discovered the point of view, where all the mysteries of Nature, of History, of Psychology, and Theology, will speedily vanish. One can hardly open a new volume, upon any subject, without finding *develope*, *developed*, and *development* thickly scattered over its pages. We might, at first, be led to conclude that a kind of philosopher's stone had been found, which would at once lay open wide avenues through the whole domain of science; or rather, that we have a universal solvent, by whose power the enigmas of every department of learning can be made to yield up their elements.

One tells us, that the Deity has developed all things from an atomic germ; another impiously reverses the process, in part—all things have been developed from a germ, and the last and highest development, is God! Humanity, or human nature, is an idea which has been developing for six thousand years, in the history of the race. Planets, nations, creeds, and men, are all developed. Worlds are developed from thin vapor—states from colonial seions—religions from the active brains of enthusiasts, and all human souls from the soul of Adam. History, they tell us, is a developing process, and however complete may be our collection of facts, pertaining to a given period, if we do not happen to have the idea of historical development in our minds, we are looking from a wrong point of view—we know nothing whatever about it. The church is an organism developed from the Apostolic germ. Piety is transmitted from parents to children, and propagated by a regular law of organic development.

The most recent application of this theory, is to Christian doctrine. God, it is said, has not revealed truth in clear, definite statements in the Bible, but by hints, in mystical language. Scripture texts are seeds of doctrine, which must germinate and develope in the mind of the church. The truth is all contained in the words, but men cannot see it at once. The intellect of the race must work upon it, for centuries often, before the doctrine will emerge. Like the nebulous matter in the heavens, it may defy the mightiest efforts of many generations to resolve it, but at last it shall yield to some more powerful treatment, and beam forth from the sacred page, with a clear and steady light. Christianity, therefore, was a very meagre thing in the time of the Apostles, compared with what it is now; and it is beyond the power of man to conceive, what great and glorious doctrines the church shall yet develope from the Bible. The Apostle Paul had very vague and unphilosophical notions of the resurrection of the natural body, when he wrote to the Corinthians, and theologians have ever since entertained a wrong idea of the doctrine; the church has waited eighteen hundred years, for the learning of our times to develope it. The Bible is now very easily relieved from its fancied hostility to prominent reforms of the day: the doctrines of Total Abstinence and Anti-Slavery do not stand out from the surface of the Scriptures, but may be developed from them. The doctrines peculiar to the Roman Catholic Church, which are not found in the Sacred Word, are accounted for by this theory. They are developed from other doctrines which are said to be plainly revealed. For instance, from the doctrine of the Incarnation was developed the worship of the Virgin; from baptismal regeneration came penance and purgatory; and from the association of spiritual beings with Christ, came the worship of saints and angels.

Now, a theory capable of such universal application, naturally excites a doubt as to its soundness; as those medicines which are warranted to remedy all complaints, are suspected of being able to cure none. It originated, we believe, in Germany; that land, whose patient, indefatigable scholars have elaborated so much that is valuable, and so much that is visionary. It was introduced into this country by Rev. Dr. Marsh, late President of the University of Vermont. It is the basis of his system of Intellectual Philosophy; in fact, it runs through all his published writings. He seemed to look at everything from this standpoint, and he sought to bring all the departments of knowledge into a system, arranging them according to their organic relations. Since his decease, the theory has been more and more extensively adopted in this country, and almost every steamer has brought over additional proof of its wonderful capacity for adaptation to everything in the world of matter and of mind. Just now, it is agitated with peculiar interest, by men of widely different theological sentiments. Newman has drifted upon it in the Papacy. Adam Moehler, by far the ablest apologist for Romanism which this century has produced, has based his work, entitled "Symbolism," upon it; and the Hegelians of the German Reformed Church have embraced it, and are endeavoring to turn it against Romanism.

This theory of a developing process, is based upon the analogy which is supposed to exist between seeds hidden in the earth—vegetable germs, which require time to develope in the soil, and grow up to plants or trees, and the origin and subsequent history of worlds, of in-

telligent beings, of systems of truth, or of anything to which the theory may be applied. As applied to Christianity it is this—the germs of doctrine require time to develope in the history of the church.

It is but a modification of the idea of continual progress—the notion, somewhat common, that the human race has been gradually yet certainly advancing towards a state of perfection, ever since it began its career; that in the darkest periods, there was progress, or, at least, a work of preparation was going on—an experience was being worked out, dark and terrible it is true, but yet absolutely indispensable to the achievement of the results that manifested themselves in a subsequent age. For example, we are told that the church was *obliged* to pass through the gloomy period that intervened between the fifth and the fifteenth centuries, before she could attain to the intellectual activity, and the freedom which marked the Reformation. Now from such an opinion we do most decidedly dissent. There was nothing in the nature of things that made it an impossibility for the Reformation to break out three centuries earlier than it did. No finite mind can tell when a change, fundamental and entire, shall occur in the history of any people. It may come to-day, or it may be delayed a hundred years, and it is presumption to say, after the event has come to pass, that it could have occurred no sooner. We know not how slight an adjustment of forces is necessary to change the entire aspect of any nation upon the earth. The French Revolution of 1848 is an illustration of the truth of our remark.

We have not time to discuss this idea of constant progress, nor is it essential to our present purpose. We believe that an examination of past history would furnish abundant evidence that no such law of advancement exists. All history is a linked process of causes and effects, and the discovery and exhibition of these constitute its philosophy. To exhibit them should be the endeavor of the faithful historian, but this does not prove that every effect is more glorious than the one which preceded it.

Returning to the development theory as applied to Christian doctrine, we contend that, in the first place, the analogy is not perfect, it fails when followed out. Vegetable growths, sooner or later, arrive at maturity, the sap ceases to flow, and they die. The developing process has its limit. If Christian doctrine, then, is subject to the same law, it too must grow old and die. So that at length every great truth of religion, which we had supposed to be eternal and destined for ever to increase in brightness and majesty, will finally yield to the law of change and decay, and perish like the forms of matter.

But still, it is replied, you are constantly accumulating Biblical aids, acquiring geographical knowledge, comparing and throwing light upon passages—what is that but developing doctrine? True, but in the same way we are developing Horace, and Virgil, and Homer; yet, will it be pretended that we are to work year after year in expectation that from time to time new truths and fine sentiments are to spring out of the text, like plants from the soil? Is the Iliad a mine of information, of whose extent and value the best Greek scholars have no conception? Are the Odes of Horace, in future ages, to grow into an enormous bulk of classical lore, and wit, and poetry? Those who hold the development theory seem to have some such idea respecting the Bible. Now, we contend, that it is to be read and studied precisely as any other book is. Its truths lie



upon the surface as truly as do the teachings of any volume. Its teaching is *immediate*, when it comes in contact with the mind, and not a growth—a development requiring centuries for its complete exhibition. Place an English copy of it in the hands of an intelligent American who has never heard of it before, if such a person could be found, and he is competent to learn what it contains. If he is not, the Bible is not a Revelation, but only the seed—the germ of one.

Furthermore, this doctrine is a dangerous one. Once allow that new fundamental doctrines may hereafter be discovered and evolved from the Sacred Scriptures, you give a license for men to engraft upon the Bible every crude opinion which their imaginations may devise. Every man may develop from it just about what he pleases. Human reason is not infallible, and the most sincere inquirer after truth may be entirely wrong in the inferences which he draws. One may bring a certain philosophy to interpret a passage, and draw from it a doctrine which implies yet another doctrine, and another inquirer, from two doctrines, may develop a third, which is directly contradictory to the doctrine developed by the first. And so men may go on drawing inferences and developing doctrines, until their creeds shall be more voluminous than the entire Bible itself, and directly antagonistical to each other.

The only true way is, to keep close to the simple text itself. Treat it as we treat any other serious book, and do not look for anything peculiar about it, in the way of physical growth or development. Bible truth is objective, it lies inanimate upon the sacred page. The words mean just what they suggest to every candid, intelligent reader—they have never signified anything less, and they will never mean anything more. Romanists and Protestants may adopt the development theory to account for the validity of doctrines which are not to be found in the Scriptures, but it is not satisfactory—it is hollow and unsubstantial.

The work whose title is placed at the head of this article, has furnished an occasion for these observations. It is a religious work of a high order, written, it is generally understood, by Prof. Sewall of Oxford University. The subject of development is discussed in the twenty-first chapter of the first volume, portions of which we give, reserving our remarks upon the work, as a whole, until the close of the extracts.

"So that there are two laws," said Villiers, "which you observe in your process of development,—first, to insert nothing of your own; and secondly, to develop the whole together, not omitting any part?"

"The abbé smiled, for he knew what was passing in Villiers's mind.

"And will not these laws," Villiers continued, turning to the abbé,—will not these laws apply to the office of the Church in developing the doctrine and the discipline of the Gospel? Must she not beware of introducing anything of her own in the pure simple word of Revelation? And when she does expand and illustrate its general doctrines, must she not take care to embrace them all, to omit none, to bestow equal attention, and develop in equal proportions all alike, lest she make not a copy, but a monster?"

"The abbé assented.

"How far your Church," continued Villiers, "has observed the first rule, might be a separate question. But consider only the second. You say that in the fourth and later centuries the doctrine of the unity of the Church was developed into the papal supremacy. Were there not other doctrines which should have been developed also, and which you have suffered to re-

main in less than their original proportion—the doctrine of the authority of the whole college of the Apostles, of their Apostolical privileges separately, of the Episcopal power, of the independence of the civil state, of the authority of Scripture? Were not these essentially parts of the system of primitive Christianity; and have you not so neglected these, while you expounded the doctrine of the visible unity of the Church, that they have been overlaid, as it were, and suppressed under the partial exaggeration of a single counterbalancing feature?"

"Before the abbé could satisfy himself with an answer, Mr. Brook, who had seen and joined the little group, ventured, in defiance of Villiers's very cold recognition, to take a part in the conversation. "You are speaking, I find, of the new doctrine, which is causing such a sensation in England. It is singular to see how you high churchmen are coming round by degrees to the truth."

"I confess," continued Mr. Brook, "that I am rejoiced to see any approach at last to liberality and freedom of view. Why is religion, any more than any other art or science, to be excluded from those improvements and expansions which the progress of knowledge and civilization must produce? We know how experience increases knowledge, how prejudices are removed, and errors corrected, by the advance of time. You speak of antiquity; but we, as Bacon truly says, are the real ancients. Surely there is no reason why dogmas of theology may not be amended and corrected as well as theories of any other philosophy?"

"But one reason," said the abbé gravely—"that religion, the Christian religion, is a revelation, and that philosophical theories are discoveries; one comes from God, the other from man; one is given to us perfect at once, the other is imperfect, and perfected only by degrees."

"Ah!" said Brook; "but then you take for granted the fact that your theological dogmas—for instance, your Athanasian Creed—are revelations."

"And is it not so," asked the abbé, "with divine truth? Has not that also within it a principle of growth? Was not the seed sown by our Lord upon earth, and left by Him expressly to be developed, after his Ascension by the Holy Spirit in the mind of His Church?"

"Of his Apostles," assuredly said Villiers. "But the question at issue is, whether any, since the Apostles, have been intrusted with the same power of developing it?"

"What do you understand by development?" asked the abbé. "What is precisely the process of it? and then, perhaps, we may obtain more insight into the truth?"

"I mean by development," said Villiers, "the application of a general rule, or a general principle, to the particular cases which fall under it. Thus, the Fourth Commandment, and indeed all the other Commandments, are given to us in the form of specific enactments, which virtually, and by natural implication, contain in them, like the Trojan horse, a whole host of legitimate inferences and precepts of conduct. The duty of observing the Sabbath involves the duty of obeying all other positive commands of God; and the duty of obeying positive commands in general applies to every instance which occurs of the kind. So the doctrine of the divinity of our blessed Lord involves a multitude of other doctrines; as, that he is most humbly to be adored; his atonement—that he is to be blessed and loved by us; his humanity—that he is to receive from us all such regards and expressions of affection as are due to a perfect human being, partaker of the same nature with ourselves. So, also, when two or more doctrines are put together, from these new deductions and conclusions, just as all the theorems in Euclid are drawn out of the first axioms,

problems, and definitions, by means of arranging them in various groups and forms; just as chemical elements produce an infinite diversity of effects, according as they are thrown into different mixtures and proportions. Saltpetre and charcoal, separately, are harmless; combined, they explode in fire."

"Tell me now, for we can speak more at ease," said the abbé, "what are your real objections to our theory of development?"

"First," replied Villiers, "as I before said, that, in professing to develop, you change and alter. Secondly, that you claim for those to whom you assign the task of development an authority and weight as a representative of the whole Church, when, in reality, they form but a part of it. Thirdly, that not content with requiring to their teaching such amount of moral respect as is fairly proportioned to the goodness and wisdom of human teachers, you impose their dogmas as infallible decrees, and made the reception of them essential to salvation. Fourthly, that in so doing you transgress the express commands and warnings of the early Church, which drew a broad and distinct division between that portion of the Christian faith which was to be imposed on and received by all as essential to salvation, and that which, however true in itself, or correctly deduced from fundamental credenda, was not itself established as fundamental by God. Fifthly, that you transgress by the same act not only the commands of God, but the whole analogy of the Church. When we would rear an oak, we know that we must plant an acorn; and that acorn is itself the oak in a certain stage of development. But if we buried a young tree as we bury the acorn, would it live? And when we would rear up in the mind of man the full expansion of Christian truth, we must plant in it first the general principles, the filaments of all truth, organized and concentrated as in a seed or germ; for instance, as we find them in the Creed; but not expanded in a more developed system. In this manner we do not load the mind with more than it can bear; we do not exact from it more implicit faith than is necessary; above all, we do not require its assent to the correctness of the logical faculty in man, as exercised upon Divine truth, in which attempt it must, by its nature, be liable to err, and has no guarantee against error from a Divine promise. We require truth only in historical testimony—that such and such doctrines have been received from God. We leave the logical faculty scope to exercise itself subsequently, and the various ramifications and details of doctrine to shoot out and grow, according as they are required, under the care of a teacher and the labors of the pupil conjointly. But you, my dear abbé," continued Villiers, as he hastened to close the conversation, on observing the return of Mr. Brook—"you, that is, your Church, would plant in every mind at once the full grown tree; and if the mind is incapable of receiving it, if it hesitates to place as much confidence in the reasoning of man as in the word of God, you cut it off from salvation. And thus you compel the mind either to an unlimited credulity or an unlimited scepticism. And Romanists, in proportion as they enter zealously and heartily into the spirit of their system, and are not saved from it by some happy inconsistency, which perpetually embroils and perplexes them, as in the Gallican Church, must either become infidels or fanatics."

"And yet," said the abbé, "if authority has been given to the Church thus to develop, and thus to impose its development on its members—"

"If?" replied Villiers. "But in that if, how much is included! You cannot show me any such authority in the Scriptures conceded, to say the least, to any but the whole Church as the full representative of the Apostolical body; and your Church is but a part. The Romish see, and those who have acceded to it, form but a portion of the Christian body, are representatives but of one Apostle. You cannot produce any such practice from the Primitive Church;

for I deny that the Nicene Creed was a development—it was a statement. It was no more a development of doctrine than Magna Charta in its own language was a development of the English constitution. It was a declaratory law—declaratory of facts and doctrines already in existence. And the reasonings of the Council of Nice did not tend to draw out new positions from the Scriptures, but to justify old. And if by the inspiration of the Holy Spirit they were authorized to decide at all on such an essential point as the amount of credence requisite for salvation, they were also authorized to decide that that amount should not be exceeded. With the anathemas—the most solemn anathemas—of the Church which you profess to follow protesting against you, how can you appeal to it? Did not the half of Christendom separate from you on this very ground, that you tampered with the creeds? Either you are condemned by the voice of the ancient Church, or, in despising its condemnation, you own yourself to be a new Church; and with a new Church comes a new doctrine; and with a new doctrine where remains the faith “once for all delivered to the saints?” “the traditions which we are bound to hold fast?” “the Gospel, one and unchanged, which cannot be preached other than as it was preached by the Apostle, though preached by an angel from heaven?” It is because your doctrine of development destroys the very fact of revelation—because it overthrows the very foundation of truth and faith, that therefore it is so fearful. And yet upon it your doctrine of the supremacy is founded, and all your departures from the faith and practice of the primitive Christianity—departures, as they appear to us—are attempted to be justified. Your worship of saints, your adoration of images, your terrors of purgatory, the licentiousness of your indulgences, the frightful blasphemy of your language to the blessed Virgin—everything which compelled the Reformation, and with the Reformation brought on the frightful excesses to which sectarianism and infidelity have proceeded in these later times.

“And you will not, then, accede,” said the abbé, “to the theory of development?”

“I think it,” said Villiers, “the most insidious, the most fatal, the most fertile in mischief, of all those rationalistic principles on which Romanism has built up its system. Grant this doctrine, and you grant a power to subvert the faith, to destroy truth, to erect a spiritual despotism of superstition and tyranny, which must end in a spiritual anarchy. You grant, I think, the very principle for which all heretics, and schismatics, and infidels, are clamoring; and upon it must be charged those odious excesses and crimes which have disfigured the Christian Church since the Romish supremacy was established, both in those who have upheld and in those who have resisted it.”

“And yet,” said the abbé, “you allow the necessity of some development?”

“Assuredly!” said Villiers, as they reached the house, and stopped under the gangway; “assuredly. If I were to sum up my own view of it, it would be that development itself is an operation contemplated by God himself” (and Villiers removed his hat as he mentioned the holy name)—“in his whole scheme of Christian instruction—but development confined properly to the Church, limited by laws which will prevent it from either adding, or taking away, or altering, from becoming, in fact, anything but development—when carried on by individuals, subject to the watchful control of the Church; and when enunciated by the Church, to be enunciated without any such sanction or enforcement as would alter the terms of communion prescribed by the Apostles, or narrow the gates of heaven, or enlarge the articles of the Christian faith, which by them were selected as fundamental, and enforced as essential to salvation. The Epistles are in this way a development of those forms of doctrine which were taught to candidates for baptism before the

Scriptures were completed. They were written by Apostles, of whose inspiration there is no doubt. And yet even they were not enforced upon Christians as terms of salvation. The catechumen was pledged to the Creed, not to the Scriptures. And can a privilege not claimed by Apostles be claimed by a single bishop, or by any of their successors? Let the Romish Church develop her system of belief as we have developed ours in our Articles. Let her, if she chooses, impose her development upon her own clergy and teachers. She may reason rightly or wrongly, and be responsible before the Almighty for her error. But she will not be guilty of the sin with which she is now charged, of fixing arbitrary conditions of salvation for which she has no sanction but her own voice, and so cutting herself off from Christendom by cutting Christendom off from herself. Remove your excommunication, and you restore peace and unity to the Church.”

It would be impossible to give, within a reasonable space, an idea of the plot of this tale. The story is remarkably varied—the scene changes incessantly, and includes almost every phase of social life. In some respects the work is unique. A casual reader who should take it up with the expectation of finding an entertaining, exciting story would not be disappointed; while another, interested in doctrinal discussion, would pay little attention to the plot, and be completely absorbed in the sentiments which are incidentally inculcated.

Viewed as a work of fiction, it displays a good degree of invention. The interest is never sullied to flag. The author seems to have been determined to hold the reader's attention, at all hazards. Consequently it is faulty in containing too many *improbabilities*. A chapter rarely closes without bringing some important character into an extremity. We follow the individual with breathless anxiety, as he becomes deeper and deeper involved in difficulty, until at last he is smitten by some terrible blow, where the curtain falls, and we are left for a long period in suspense as to the result. It comes to be absolutely amusing to see how invariably help arrives at the right moment. Though we know that the only person who can be of any service is many miles distant, yet we are calm in the assurance that he will present himself at the very instant he is wanted. Hair-breadth escapes are multiplied *ad infinitum*. This high-pressure system is very apt to overshoot the mark. Our credulity is taxed until it rebels, we step out of the enchanted circle, and the author has lost his power to move us. We find the idea constantly intruding—this is a work of fiction. Such a state of things is unhappy; the effect intended to be produced is entirely lost.

It is generally admitted, that the *supernatural* is not an element to be used by modern dramatists or novelists. The age of ghosts and goblins has passed. They are not to be introduced under any circumstances. And we can but hope that the next decree of banishment will be pronounced against the entire genus—*improbability*.

The sooner we get back to the simplicity and the reality of nature, the better. There is scope enough in the field of actual and probable events for the exercise of the most ambitious and versatile powers. In this respect, men of letters are far behind their brethren of the easel and the chisel. An Apollo or a Venus is declared perfect, in proportion as it is a true representation of the living form; and a landscape painting which sets forth stronger contrasts and more glaring colors than we are wont to find in Nature, is instantaneously condemned.

And in the domain of fiction, the same law precisely should obtain. Whenever the experiment has been well tried, it has been eminently successful. The popularity of Dickens springs, not from his power to harrow up the soul, and draw lines of anxious thought and soul-corroding passion in the faces of his readers, but from the fact that he has gently laid open the secret springs of the human heart and revealed a world of sentiment and emotion which has heretofore been thought too tame and common-place for exhibition. The author of Hawkstone is not necessitated to employ extraordinary means to gain the ear and make impression; he has a clear and forcible style—it is not difficult to get at his meaning, and he is furthermore possessed of a power of most graphic description. Some of the scenes in this work are highly wrought and absolutely terrific; as much so as any to be found in the works of Eugene Sue. The imprisonment of Bentley in the mines, and the storming of the inn, are unsurpassed as specimens of vivid description, and tragic movement and interest.

The author has a habit of occasionally presenting himself bodily to the reader, and discoursing for a brief space. We are watching closely the progress of events, eager for the *dénouement*, when suddenly there is a pause—the machinery stops, and lo! Prof. Sewell steps upon the stage, and says frankly, “I am the man-power at the bottom of this affair. You see how I produced that effect—simply the pulling of this string does it.” We quote one, among the many instances of this dodging out from behind the scenes, and then—dodging back again.

“We may now pass, by means of that secret key which opens every lock, and which none but authors possess, into the back parlor of Mr. Lomax's counting-house.” We recollect one stronger case than this, but cannot, just at this moment, turn to it. We consider such to be decided intrusions. They destroy the illusion, and we are painfully reminded that, after all, we are not moving amidst real personages. We very much question whether the author of a tale has any business in any other place than the preface.

Upon the theological features of the work, much might be said. The subjects of which it treats, are the very subjects, above all others, fruitful in controversy. But it is not the design of this journal to propagate or defend any distinctive class of denominational views; we, therefore, waive all discussion of the peculiar doctrines presented, and simply make a few comments upon the manner in which they are set forth.

The author everywhere shows himself to be a zealous churchman. The perfection, the prosperity, and the capabilities for usefulness of the Church of England, are the subjects of his anxious solicitude, and profoundest study. He seems to have fastened upon it all his affections and his hopes. Firmly settled in the belief that the Protestant Episcopal Church is the only true church upon earth, he looks upon everything religious from this stand-point. All other organizations of course become, in his view, corruptions of the true idea of ecclesiastical order; and therefore he does not spare them in the least. Wherever the opportunity presents itself, he comes down with terrible sarcasm upon every species of dissent. Romanists, Presbyterians, Baptists, Methodists, and Unitarians, all figure upon the stage long enough to get some cruel stabs, and then are dismissed. The author is so entirely exclusive, that almost every man he meets is his



theological enemy; he is therefore laying about him lustily most of the time. He is ready at any moment to flesh his sword in the representative of any creed, whether he be Socinian, Calvinist, or Jesuit. All this makes the work in the highest degree entertaining. We are wide awake to see whose gouty feet will suffer next. The partisan of a peculiar view which happens to be the subject of his cutting irony, will find it difficult to keep his indignation within bounds, but the perfect boldness of the attack will reconcile him to the sturdiness of the blow. The frankness of the author will seem to him to compensate for the severity of his expressions.

A work of fiction gives an opportunity for much to be said that otherwise would be thought too trivial to be written. It has all the fulness of common parlor discussion; and there is an air of ingenuousness, of unrestrained impulses—an apparent *exposé* of all you would like to know, very much like that which renders published volumes of great men's private correspondence so attractive.

Now, it is pre-eminently so with Hawkstone. It gives an insight into the far-famed Oxford views, more clear and satisfactory than anything which has yet appeared. It, therefore, will be widely read. We see that it has already passed to a fourth edition in this country, and we doubt not that the public will call for four more. At the present moment everything that pertains to the state of society in England is eagerly sought after, and especially anything that goes as deeply as does this work into the great questions of constitutional reform—those which pertain to the condition of the poorer classes, and to the relations of church and state. The present aspect of the British Commonwealth is not, we conceive, very alarming. Society there is an aggregate of countless mighty forces. It is not volatile and effervescent; changes, if they are to be fundamental, will be gradual. In the meantime there can be no more interesting study than the action and counteraction of those same forces, and the resolution of those great social problems, which are to be settled by every nation, whose good fortune it is to attain to a noble and commanding civilization.

*The British Female Poets: with Biographical and Critical Notices.* By George W. Bethune. 1 vol. 8vo. pp. 490. Philadelphia: Lindsay & Blakiston.

As Dr. Bethune observes, in the elegant preface to this handsome volume, the manifestation of female talent is a striking characteristic of our age, and a very interesting proof of moral advancement. In earlier periods there were some clever women, but when they were at all successful as writers, "they were rather petted by the gallantry of their contemporaries because of their gentler sex, than admitted to the high society of wits for their actual merits." But as the last century has shown that there are offices necessary to the perfection of society, which can be discharged only by the delicate and more sensitive faculties of woman, so her graceful skill can shed charms over literature, which could never be diffused by men. The names of Burney, Farrar, Edgeworth, Austen, Bury, Marsh, Martineau, Howitt, and many other English female prose writers; of the Countess Hahn Hahn, Fredrika Bremer, Madame Reybaud, and George Sand, on the Continent; and of the later poets whom our author has quoted, are proofs abundant of this: proofs to which, were it needful, we could add the bright galaxies of poets and

prose writers which the sex has furnished in our own country.

Of the relations of the abilities and offices of the sexes, Dr. Bethune's apprehensions have not been guided or quickened in the slightest degree by the Abby Folsom school of thinkers upon this subject; and it may be that some of those cerulean reviewers, who contend so sharply that "mind is of no gender," will take him to task severely for his adherence to the antiquated notions of prophets, apostles, philosophers, and generations sitting in darkness, as to their qualities and prerogatives. He says:—

"In all pertaining to the affections, which constitute the best part of human nature, we readily confess her superiority; it is, therefore, consistent with her character that the genius of woman should yield peculiar delight when its themes are love, childhood, the softer beauties of creation, the joys or sorrows of the heart, domestic life, mercy, religion, and the instincts of justice. Hence her excellence in the poetry of the sensibilities. There are instances of her boldly entering the sphere of man, and asserting strong claims to share the honors of his sterner engagements; but the *Daciers*, *De Staels*, and *Hannah Mores*, are variations from the rule prescribed by a wise Providence. The much-vexed question as to the superiority of male or female intellect, is one that should never be discussed, because the premises are so different that it can never be settled. As well might we compare the vine, with its curling tendrils, its broad-leaved convolutions and delicious clusters, to the oak, that is destined for the architecture or the storm-daring ship. The trees of the forest go down before the tempest; the vine lives on, to cover with foliage the ruin of the shaft around which it twined. We are pained to see a woman toiling in the sun or the cold; but what were man's labor worth, if he had no home where woman reigned in her realm of affection? Yet within that home are trials, cares, duties, and difficulties, to which only woman's tact, conscience, and endurance are equal. Faith is the highest exercise of reason, hope the best practice of faith; but charity is the greatest of the three; and we do woman honor when we consider charity, in its widest sense, as peculiarly her attribute. The records of literature confirm this position."

Of another subject which has had a painful prominence in literary history, the domestic unhappiness of women of genius, the author observes with equal justice and felicity:—

"In what way shall we account for this? Statistical analogy will not suffer a belief that Providence assigns to literary women worse husbands than to those of any other class; yet, certainly a far greater proportion of literary wives have asked our sympathy for their sorrows. Perhaps *Æsop's* moral, that 'the lions have no painters,' has some application here; as we usually get but one side of the story; and it is difficult to impeach the justice of complaints breathed forth in eloquent numbers. There are also, doubtless, many cases in which the unhappiness was the occasion of making the authoress. A happy wife and mother, cheerfully busy in her well ordered household, has little leisure and less inclination to solicit the notice of the world beyond her threshold, leaving us ignorant of 'the sweet *Sappho* in a housewife lost.' Quintilian says, that the Gracchi 'owed their eloquence as much as their birth to their mother;' nor can we doubt that there is many a Cornelia in our own more fortunate times, who can point to her sons and say, 'these are my books;' for few mothers, however successful in its practice, have written upon the theory of education, while scores of unmarried ladies have elaborated tomes to prove the truth of the Scotch proverb: 'Maidens' bairns are a' weel guided.' Servants may be governed by kindly discretion, and family tables made ele-

gant with savory viands, by those who have never written essays on domestic commonwealths, like Miss Sedgwick, or a cookery book like Miss Leslie. Besides, the harmony of married life depends very much upon a due proportion of character in the husband and wife. A man is ordinarily satisfied with affectionate gentleness from his chosen partner, and if she makes him happy, asks no more; a woman seeks for similar kindness, but also for distinction in her husband. When, therefore, a woman of talent finds herself linked to a dull, prosaic mortal, incapable of appreciating the high-wrought sentiments which fan the fires of genius, and only known to the world as the one she has dignified with the matronly prefix, it is not difficult to guess that her disgust will soon be manifested, and provoke harshness in return, until each sighs for a quiet 'dinner of herbs on the housetop.' This tendency may be increased by exalted ideas of a husband's devotion, and the paradisaical delights of wedded love, such as are seldom found except in some sun-lighted mansion of cloud. The gates of Eden are still shut against our Eves and Adams. Dinners do not grow 'spontaneous on umbrageous trees,' nor flower-beds suffice for comfortable couches; but kitchens and laundries are among the consequences of the fall. The Adam who has been toiling all day, digging the illiberal earth, with the sweat on his face, is but too apt, at evening, to crave a refreshment more substantial than fruits of the imagination; and though his Eve be a tenth muse, if she be nothing less supernatural, the chances are that they may both taste the bitter 'fruit of the knowledge of evil.' Poor Phillis Wheatley, the sable poetess of Boston, after supping with Horace at his Sabine farm, broke her heart because her brute of a husband insisted upon her learning more domestic accomplishments; and it is doubtless true, that the restlessness of genius, its impatience of steady rules, its morbid sensitiveness, have unfitted many a woman in higher life for the every day and every hour exactions of home. Flattery is as necessary to an author as oil to a lamp; and the contrast between the brilliant *conversazione*, when she was incensed with applauses, and the dullness of her own fireside, is a severe trial of her domestic virtues. Public exhibition of any kind rarely fails to impair the feminineness, which is the true *cestus* of woman's power over man's heart; and it were as easy to pass through a furnace seven times heated without harm, as through an acclaiming crowd. Some there are who have endured the ordeal and not a smell of fire lingered on the garments; but an angel was with them in the flames. These remarks are not made in a spirit of unfeeling censure toward those gifted women, whose trials of heart have been made sadly illustrious by their talent; not a few of whom deserve, as they receive, unqualified sympathy; but it is hardly fair to make their remarkable experience, in every case, the fault only of their husbands. At least we may suspect some of them of imprudence in their choice, or of mismanagement afterwards.

"It is certainly remarkable on the other hand, that, when literary women have been united to men of similar tastes (as the everlasting Duchess of Newcastle; delightful Mary Howitt, who calls her husband 'my literary associate for more than a quarter of a century, and my best friend'; and she, who changed a name which thousands had loved her by, to be the gentle nurse of Southey's declining years), their intellectual pursuits only served to enhance the charms of their homes. Habits of authorship cannot in themselves be unfavorable to women's healthfulness of body or mind, as the extreme old age which many of them, especially those who have been unmarried or a long time widows, show; for example, Miss Carter, Mrs. Grant, Hannah More, the 'octogenarian' coquette, Mrs. Piozzi, who passed the mortal limit of fourscore; Miss Edgeworth, Miss Porter, and Joanna Baillie, who yet live. The moral of the whole is, that genius is not necessarily incompatible with a wo-

man's happiness, particularly if it be governed by common sense."

Of the diction of female writers, as illustrated in the selections of which the work before us is chiefly composed, he says:—

"The prominent fault of female poetical writers is an unwillingness to apply the pruning knife and the pumice-stone. They write from impulse, and rapidly as they think. The strange faculty, which women have, of reaching conclusions (and, in the main, safe conclusions), without the slow process of reasoning through which men have to pass; the strong moral instincts with which their nature is endowed, far above that of the other sex; their keen and discerning sensibility to the tender, the beautiful, and luxuriant, render them averse to critical restraints. With the exception of Joanna Baillie and Mrs. Tighe, scarcely any of them seem to have inverted their pen. As the line came first to the brain, so it was written: as it was written, so it was printed. Mrs. Hemans's melody was as much improvisation as Miss Landon's; Mrs. Butler disdains to chip off her roughest corners; Mrs. Norton exults in the swiftness of her strength, and Miss Barrett glories in her expedients to save time, though they be false rhymes or distorted syllables. A due degree of condescension to take more pains would have gained for either of these ladies an increase of excellence, which even their genius might covet."

Our present limits will not permit us to pass beyond the preface, except from a hurried glance, to declare that the biographical and critical notices as well as the selections, throughout the work, are equally indicative of a judgment just in its apprehensions of character, and a taste delicately skilled in the creations of fancy, and in the harmonies of language. We may enter more largely into the particular merits of the book hereafter; but we now dismiss it, with the single observation, that its mechanical is equal to its literary execution, except in the very poor mezzotint frontispiece, which purports to be a portrait of one of the most splendid women of England, and is as like her as a Satyr to Hyperion.

### Works in Press.

[From "Loiterings in Europe," by Dr. Carson, in press by the Harpers.]

#### HEIDELBERG AND THE VALLEY OF THE NECKAR.

NEXT morning I sallied forth at daybreak to seek an early glimpse of its beauties from one of the wooded heights that embower that Eden-like vale. I had climbed up the face of the mountain to the ruins of the ancient palace-fortress that lowers so imposingly over the town, performed a tolerable pilgrimage on my hands and knees through its dark secret passages, roamed sentimentally and sadly through the desolate court-yard, drunk from the gushing spring that once supplied it, mused, as had probably every visitor before me, upon the defaced sculpture of the once finely-ornamented exterior, and progressed from the opposite side as far as what is termed the "Philosopher's Walk," when, as if by some happy enchantment, the first glow of the rising sun flashed upon the rocky crests and the neighboring spires, till at length it rested upon the fertile plain seen through the opening to the westward, caused by the winding Neckar. There are seasons of lonely contemplation when strange beauty or desolation alike remind us of our mortality. Again and again had that valley, then so quiet and lovely, resounded with the terrors of bombardment, and witnessed the most cruel atrocities of modern warfare; and

yet the levelled dwellings had reappeared, the gory and blackened earth was green as ever, and both the destroyer and the victims had passed away. Vines were carelessly growing, and the river was listlessly coursing on as if fire and blood had not been there. And where was he who had laid the first stone of that tower of strength? Where were the warrior bands who once feasted in those roofless halls; or the proud daughter of the Stuarts, in honor of whom its nuptial arch of triumph had been erected, and who had exchanged such a home for want and misery, because she would be a queen? It was an impressive lesson.

Of all the spots in the old world I have yet seen, were I compelled to choose, there are none that seem to present more natural attractions for a permanent residence than Heidelberg. It is not strange that many eminent scholars should have preferred it as their final resting-place. Those who have read the descriptions of their recreations and strong attachments in "Howitt's Student Life in Germany," will easily understand why a place with so many charms should be the object of the most enthusiastic regard by those who claim it as their *Alma Mater*.

### Home Correspondence.

#### BOSTON BIBLIOGRAPHICAL CORRESPONDENCE.

Boston, May 22, 1848.

"This castle hath a pleasant seat: the air  
Nimble and sweetly recommends itself  
Unto our gentle senses."

SUCH is the tone of conversation amongst many of our Athenians who, on the approach of summer, rush from the hot city to the hotter vicinity in search of a residence for the season. It is certainly amusing to see people, who pass the livelong day in town, start at evening for the country, on a dusty railway, to swelter during the night under the scorched roof of a country boarding-house, and to be eaten up by the mosquitoes, talking with enthusiasm of the delights of rural life, and flattering themselves that they have arrived at the height of enjoyment of them. I have always had a peculiarly strong dislike to a common country life—but this is even worse. If there be anything on earth which would tend to render my meditations suicidal, it is the prospect of passing the summer in this fashionable manner. Besides, permanent residence in the country frequently deadens one's sensibility to the natural beauties by which he is surrounded. The farmer who has never inhaled the smoky atmosphere of a city, plods on through life without a thought of the glories of verdant meadows and sylvan groves, except in a pecuniary light; whilst "he who has been long in city pent," finding himself, but once, perhaps, in the course of the whole year, in the presence of nature, wears a "charmed life" under those influences which produce no effect upon the farmer. And this familiarity with nature is hardly less fatal to an appreciation of her charms in the man of cultivated taste than in the rudest swain. A willow tree which stands within sight of our window, surrounded as it is by chimney pots and brick walls, is, I doubt not, a more perpetual source of refreshment to us, than is the widest or most enchanting landscape to nine-tenths of those who live "far from the maddening crowd's ignoble strife." Nevertheless, people continue to go, leaving their houses in the care of mysterious-looking keepers, or perhaps having them garrisoned for a time by a corps of painters and artisans; so that many of our stately mansions

present much the same appearance, if we may believe Dickens, that Mr. Dombey's did, just previous to his second marriage. For the last two or three days we have been blest. It has seemed as if nature were inclined to indulge her offspring. To borrow the words of one of our own writers, it has been a season "when, in these bleak upper sides of the planet, nothing is to desire that we have heard of in the happiest latitudes, and we bask in the shining hours of Florida and Cuba; when everything that has life, gives signs of satisfaction, and the cattle that lie in the fields seem to have great and tranquil thoughts." Summer Street was rightly named. A walk through its pleasant shade in these warm days, is most delightful, and in the evening, with such a moon as we have now, it is positively inspiring.

The bookshops, in our city, begin to manifest signs of the approach of the season, during which our crooked streets are "black with divinity." I have not heard that anniversary week will present any greater object of attraction to us than usual, excepting that the Rev. Dr. Dewey, of New York, is to deliver the annual discourse before the American Peace Society.

The Life of Dr. Channing, by his nephew, the Rev. William Henry Channing, was published promptly on the 15th instant, by Messrs. Crosby and Nichols. The work has been done most faithfully and modestly. It is, as far as it was possible to make it so, an Autobiography, being made up of the letters and extracts from the private papers of the MAN,—pearls which Mr. C. has gracefully strung upon the thread of narrative necessary for their illustration. The selections from his correspondence and unpublished writings will add greatly to the reputation even of one, of whom a writer in Fraser's Magazine, differing with him in sentiment, remarked a few years since—"Doctor Channing is, unquestionably, the finest writer of the age." The portraits in the work are admirable. Of the faithfulness of the one taken in Channing's earlier days by Alston, I cannot speak with authority, but it seems to me that the simple majesty of those features almost transcends the imaginative power of any of our artists. Of that by Gambadella, it is enough to say, "it is as we have seen him in his life." I understand that a volume of selections from Channing's unpublished writings has been made by his biographer, and that Messrs. Crosby and Nichols will shortly put it to press.

I have been favored with a reading of the proof sheets of a new poem, which Messrs. Ticknor and Company will publish this week. Its author, Mr. Henry B. Hirst, of Philadelphia, has been known to the literary public by a collection of poems which he published four or five years since. He has chosen the story of Endymion for the setting of his gems, and I have no doubt that his casket will receive at once the stamp of something better than a mere fleeting popularity. In the range of our more modern poetry, I remember nothing with which I have, at the first reading, been so charmed, as with this. I do not mean to say that the book is faultless; but it is "instinct with life;" the verses glow with true poetic fire. Take these stanzas from the commencement of the poem.

"Through a deep dell with mossy hemlocks girded—  
A dell by many a sylvan Dryad prest,—  
Which Latmos' lofty crest  
Flung half in shadow—where the red deer herded—  
While mellow murmurs shook the forests grey—  
Endymion took his way.

Like clustering sunlight fell his yellow tresses,  
With purple fillet, scarce confining, bound,



Winding their flow around  
A swan-like throat that thrilled to their caresses,  
And trembling on a breast as lucid white  
As sea-foam in the night.

His girdle held his pipes—those pipes that clearly  
Through Carian meadows mocked the nightingale  
When Hesper lit the vale;  
And now the youth was faint, though stepping cheerily,  
Supported by his shepherd's crook, he strode  
Towards his remote abode.

Mount Latmos lay before him. Gently gleaming,  
A roseate halo from the twilight dim  
Hung round its crown. To him  
The rough ascent was light; for, far off beaming,  
Orion rose,—and Sirius, like a shield,  
Shone on the azure field.

Yet he was faint—faint with fatigue and drooping.  
Through the long day unwearied he had kept  
Watch, while his cattle slept;  
And now the sun was like a falcon stooping  
Down the red west, and night from out her cave  
Walked, Christlike, o'er the wave."

Mr. William Staughton Chase, a gentleman who has resided for several years past in Europe, particularly in France, has prepared for the press a revised edition of *De Vericour* on Modern French Literature, which you announced a short time since. This is a book which is almost unknown to the mass of American readers. It was written in English seven years since, and published by the Messrs. Chambers of Edinburgh. Notwithstanding the author's reputed acquaintance with the language, his work was marred by inaccuracies of expression, obsolete forms of speech, and roughness of style, which a foreigner could not reasonably be expected to overcome. Mr. Chase has corrected these infelicities, and added a number of interesting notes which bring the work down to the present time. I should judge from what I have seen, that he has made a very readable book of it. It will be embellished with a fine portrait of Lamartine, and will be published in July by Messrs. Gould, Kendall, and Lincoln.

Messrs. Munroe and Company have published the first volume of a finely illustrated work on the Genera of the Plants of the United States, edited by Dr. Gray, of Harvard University. Also a new edition of the Lectures on the History of Christianity by the Rev. Mr. Burnap, of Baltimore, the latter announced in your Number of April 29.

Messrs. Wilkins, Carter, and Company, have just published Mrs. Brunton's "Self Control," in a neat readable form, and have in preparation Miss Austen's "Pride and Prejudice," and a new edition of the Letters of Mrs. Adams, edited by the Hon. Charles Francis Adams, and enlarged with an Appendix, containing the Letters addressed by John Quincy Adams to his Son, on the Study of the Bible.

The June number of the *Massachusetts Quarterly Review*, is to contain the discourse on John Quincy Adams, delivered by Theodore Parker shortly after his death, accompanied by numerous historical notes, &c.

By a letter recently received from Mr. Emerson, he announces his intention to return to America in July next. He is at present in Paris.

Messrs. Ticknor and Company will publish Mr. Ben Perley Poore's "Rise and Fall of Louis Philippe," early in June.

Mr. Geo. Nichols, of Cambridge, intends to publish James Russell Lowell's volume of satirical poems, which you announced a few weeks since.

The Boston Cheap Postage Association seems to have taken hold of the work in earnest. It is now but "two short months" since it was organized, and this week it has published a pamphlet of seventy-two pages which puts the matter of Postage, and the

rights of the people in regard to government monopoly, in a strong light. It is the work of the Rev. Joshua Leavitt, and may be considered an unanswerable document. The arguments are supported by full statistical tables relating to the Post-Office Departments of this country and Great Britain, and many very interesting particulars are given regarding the English system, stamps, free delivery, &c.

Professor Agassiz has relinquished for the present his intention of making a tour to the Rocky Mountains, but will shortly set out on a pilgrimage to the northern borders of Lake Superior. The Text-book of Comparative Zoology which he has been preparing, in connexion with Dr. A. A. Gould, will be published in the course of a fortnight by Messrs. Gould, Kendall and Lincoln.

Messrs. B. B. Mussey and Company will publish their illustrated edition of Whittier's Poems, in September.

The Athenæum Exhibition of Paintings and Statuary will open about the first of June, at the Old Gallery in Pearl Street. Judging from present appearances it does not seem possible for the removal of the Institution to the new building in Beacon Street, to take place much before the end of the year.

I had almost forgotten to mention one other interesting item. Mr. Benjamin H. Greene has in the press a volume of sermons by the late Rev. Dr. Peabody, of Springfield. His brother, the Rev. O. W. B. Peabody, of Burlington, Vt., is to be the editor, and is engaged on a memoir which is to be prefixed to it. It is in contemplation to publish, also, a collection of his miscellaneous writings, both prose and poetical.

C. B. F.

## Poetry.

### HYMN TO POLAND.

IMITATED FROM THE FRENCH OF LAMENNAIS.

As the hardy warrior slumbers in the sadly solemn pile,  
In sculptured death immovable beneath the vaulted aisle,  
Thy giant form was lying on the cold and blood-stained ground,  
While its foes in savage triumph were gath'ring fast around:  
They cast upon thy pulseless breast a little earth and gore,  
And with a fiendish laugh, exclaimed, "he'll never waken more!"  
Sleep, Poland, sleep! and peacefully, though in silence and in gloom,  
Sleep, oh my country, hopefully—'tis thy cradle, not thy tomb!

When thy friends with dastard cowardice forsook thy side and fled,  
When a traitor gashed thy bosom, and thy glazing eye grew red,  
When lifeless drooped thy mailed hand, and thy trembling knees gave way,  
Thy enemy with cruel joy beheld his chase at bay:  
With cry, like foul hyenas when they rend a new-made grave,  
He sprung upon thee, as he'd clutch a brute or cowering slave.

Yet sleep, oh Poland, peacefully, though in silence and in gloom,  
Sleep, oh my country, hopefully—'tis thy cradle, not thy tomb.

Where are thy Sons? through all the earth they celebrate thy fame,  
And list'ning nations warm beneath the magic of thy name;  
They hear that as a spider's web was burst thy massive chain,

And like avenging seraphim thine armies swept the plain;  
Thy thrilling war-cry drowned in joy the tortured captive's groans,  
And tyrants paled with terror on their blood-cemented thrones.  
Oh Poland, sleep on peacefully, though in silence and in gloom,  
Sleep, oh my country, hopefully—'tis thy cradle, not thy tomb.

The nations saw thy bravery, untamable in fight,  
Thy feeble women's fortitude, thy maidens' holy might,—  
Thy cloistered priests exchanging stole for helmet and for spear,  
Protect the wounded in the van, the dying in the rear,—  
Thy very infants leave the breasts where tranquilly they slept,  
To die for Poland and their homes:—the nations saw and wept.  
Then sleep, oh Poland, peacefully, though in silence and in gloom,  
Sleep, oh my country, hopefully,—it is thy cradle, not thy tomb!

Thy miscreant lord was fearful, though unarm'd thy toil-worn hand,  
And tremblingly he smote again the dying with his brand;  
The dauntless pride of woman's eye forc'd his guilty look to quail,  
And the wail of slaughter'd infants made his swarthy cheek grow pale;  
Thy children driv'n to trackless wastes gave their free souls to God,  
And nodding churches whelm'd in death their shrines defiled with blood,  
Sleep, Poland, sleep, and peacefully, though in silence and in gloom,  
Sleep, oh my country, hopefully, 'tis thy cradle, not thy tomb!

What sound vibrating slowly from yon shadowy forest comes?  
The moan of spirits unavenged that restless haunt their tombs.  
What see ye upon yonder plain that fades before the eye?  
A lonely bird that finds no home, and pours a plaintive cry;  
But I see a slum'ring fire that quickens night and day,  
And sweet melodious voices chant at morn and evening's grey,  
Sleep, Poland, sleep, and peacefully, though in silence and in gloom,  
Sleep, oh my country, hopefully—'tis thy cradle, not thy tomb!

Æ.

*The Chevalier Adrian Balbi*, the author of many excellent works on geography, died at Venice on the 13th March. A year or two since a medal was struck in Paris, in honor of Adrian Balbi, and presented in silver and bronze to many of the numismatists of England by that liberal patron of science the Chevalier Isidore Lowenstern; it was much admired at the time for the beauty of its execution and the excellent likeness it bore of the able geographer. Science—and more particularly that of geography at the present moment—can ill spare the loss of such a man.—*Lit. Gaz.*

**PITHY COLLOQUIES.**—The following traits of the recent French revolution are worth noting. A ludicrous story is told of an old woman, who was stopped by the patrol. "Qui vive?" they cried, to which a shrill voice replied, "C'est moi—mais ne craignez rien, citoyens."—"They killed my brother at the Palais Royal," cried a young man, "and I must kill some one of them." "Whom can you kill," said a National Guard to him, "who would not also be your brother?"—A man of the people exclaimed: "And they say we are lazy! Why, yesterday we swept out a Court and two Chambers!"

## The Fine Arts.

NATIONAL ACADEMY EXHIBITION.

(Continued.)

MR. MOUNT's pictures are characteristic portraits of American rustic life, and though they exhibit the scenes of the most homely and familiar nature, they never offend by grossness or vulgarity. Those who consider the destination of Art to belong exclusively to subjects and characters of an elevated kind, know little of the power of contrast or the emotions of a kindly nature, which spring from the contemplation of rustic life and pastoral objects, brought into view through the medium of Art. We, who are pent up within the city walls, look with feelings of regret somewhat akin to envy at the delicious indolence of the boys in "*Caught Napping*" (150), who bask under the shady trees and are troubled by no care or anxiety, save that of being awakened by the cane of the old farmer who is approaching so stealthily behind them. But his approach has been discovered by one of the party, and we know ere he can lay it over their shoulders they will be up and off, and away, out of reach of the threatened danger; all except that laziest of the trio who sleeps so soundly and securely, and who we fear will be a victim. This picture is well drawn, and in character and expression is excellent, but very inferior in its coloring. We hardly can conceive how any man, especially one whose observation of nature seems to be so acute as that of Mr. Mount, can live in the midst of it and do such injustice to the colors in which it is arrayed. We wish he would give up these scenes of out-door life; they are far inferior to some of his earlier pictures of interiors, in which the effect was far better, the masses of light and shade broad, and the colors few and simple. In the painting of an open daylight there is an almost insurmountable difficulty in producing the requisite effect, for though truth consists in the perfect imitation of nature, he who gives all the truth and nothing but the truth, will most assuredly fall short of the effect desired. Besides certain essential qualities of art, there is a calculated system of chiar-oscuro to be considered, in which the proportions of the masses, and the characters of the colors, come in aid to produce the result. Time can do much to harmonize the color and subdue the crudeness of pictures, as any of those paintings by Mr. Mount, a dozen years since, can testify; but such a picture as this will defy even Time. In his other work, *Loss and Gain* (235), there is less to annoy the eye, as the background and accessories are more subdued and unobtrusive, but it is not so carefully painted. The expression and action of the old man who looks with the half ludicrous, half serious expression of intoxication at the jug which he has dropped over the fence, and which pours out its precious contents beyond his reach, is admirable. The artist's manner is not large or loose enough to paint foliage and trees, distances and clouds, and we hope that his future productions will be all interiors, where his careful painting is more appropriate, and where he certainly is more at home than out in the green fields, under the bright and garish blaze of sunlight.

Mr. Edmonds has chosen very nearly the same walk in Art as the artist we have just spoken of, but his pictures possess less individuality, and are not so unquestionably local in their character. Those that he this year exhibits are better than the solitary picture of

last season, but they present little to remind us of the "Image Pedlar," "New Scholar," and others of like excellence. There is much good color and careful painting in the *First Earnings* (136), but the picture looks empty, and the figures want the form of action. They look too artificially posed, too much as if they had been arranged and placed by the artist in order to be painted. Perspective in Mr. Edmonds's pictures is most shockingly out, and in this, as in *The Trial of Patience* (223), is so apparently ridiculous, that it ceases to be even "common-sense perspective." This latter picture we do not like, though it has many admirable qualities; but the subject is coarse, and reminds us too strongly of the vulgarities of life. We would rather hear it told that women have their patience tried, when brutal husbands eject their tobacco juice over the just washed linen, than see it done, or painted. Not even the look of sweet reproof the poor wife casts upon the offender, will relieve the picture from the association of images of a disgusting nature.

Mr. Ingham is the painter of silks, and satins, and jewels, and head-dresses, and all the materials of distinction in the world of fashion. His blonde is of the prettiest pattern, his Mechlin of the costliest sort, and his silks and satins of the richest and most brilliant description, so that we are apt to find ourselves preferring the back of the head to the front, the sleeve to the arm, the stiff stomacher to the undulating bosom, the adjunct to the principal, of which it ought only to be an ornament. In his portraits, there is so much finish, so much magnified miniature painting, that we look at them with a painful sense of the excess of patient labor that has been expended upon them. We cannot but admire the excellent imitation of stuffs, and we really do not believe that "changeable silk" ever was so beautifully painted by any other. But the flesh is fine porcelain, and we look not upon a living, breathing form, but on the beautiful wax figure of a barber's window.

Several landscapes by Mr. Inness show an advance from last year; but we fear that he is beginning to lose sight of Nature, in the "Old Masters." His *Evening* (164) is an imitation of the sunsets of Claude Lorraine, and his *Diana Surprised by Acteon* (159) is, if our memory serves us right, a literal copy, so far as form and composition are concerned, of a picture by that master, in the National Gallery at London. The best of his landscapes is the *Hill of Berkshire* (302), in which the distance is excellent, but the foreground is empty. Some prominent object is wanted to support the solitary tree, that occupies the middle of the picture. There is good handling here, particularly in the foliage that clothes the distant hills.

The pictures of Mr. J. B. Flagg are remarkable for their clearness and purity of color. The *Poet's Captive* (151) is a beautiful head, full of sentiment and expression, and admirably painted. The draperies are well done, and the accessories; but the hands are not well modelled, and are deficient in anatomy. The laughing child (200) is full of life and animation. The blue scarf, however, is so positive as to affect the eye very unpleasantly. The artist has chosen his colors badly, and we could wish the hands were better drawn; otherwise, it is an admirable little picture, and a bit of nature that appeals to every spectator.

We have but one picture this season from Mr. Chapman, a *Scene from the History of*

*Ferdinand and Isabella* (163), which is a good example of the various excellences and faults of this artist. It is neatly painted; the figures and accessories are most carefully and elaborately made out, but there is the same mannerism in the draperies, and defective drawing, that has been so prevalent in his other productions. The head and figure of the Friar Torquemada, the principal character of the picture, are ludicrously deficient in elevated expression. Such a head, we think, can be found in almost every bar-room in the land, and it was far more appropriate in Mr. Edmonds's picture, "Facing the Enemy," where he apparently made use of the same model. If one half the care bestowed upon the execution of this picture, had been expended in the first study and composition of it, we are confident the painter could have made it a very attractive feature in the exhibition, for the subjects has, in itself, all the qualities that go to make a very pleasing picture. This seems to be a prevalent fault with our painters, particularly the older ones—that they are too impatient to get to work. If their pictures were carefully studied in the first place, they would save themselves labor in the end, and their productions would be something more than finished sketches, which is now the character of too many of them.

The landscapes of Mr. Wotherspoon do not impress us so favorably as those he has exhibited in previous years. He has acquired an unpleasant mannerism, which we hope his sojourn in Europe may remove, but we fear it will be otherwise; for he who has acquired a bad manner at home, either has it more strongly confirmed by foreign travel, or replaced by something worse—the mannerism of another. He who possesses that child-like confidence in Nature that the true landscape painter ought to feel so far above rule of Art, that no admiration of old masters can usurp its place, may benefit by going abroad, but unless he be well grounded in the principles of his art, and loves Nature with a most devoted earnestness, it were better he should strive to acquire it among the noble scenery of our own mountains, lakes, and rivers, than in the garden landscapes and dusty galleries of Europe. The *Study from Nature* (175) is the most truthful and careful picture Mr. Wotherspoon has ever exhibited, but this must have been painted some time since, for it formed the principal features in the large composition landscape, exhibited last year. And it is in such parts of a landscape that the artist excels; when he attempts an extended scene, there is a want of unity, and an exaggeration of light and shade, forced beyond the key of Nature, that destroys the union and repose of the picture as a whole, as in the *Views in the White Mountains* (237) and (314), which are destitute of middle tint, and made up of strong lights and darks, producing flatness and insipidity. They are carefully drawn and the characteristics of mountain scenery are well rendered, with the exception of the fault we have mentioned, and a want of that clear, transparent atmosphere that we find in elevated positions.

Mr. Duggan's pictures exhibit much power, but are wanting in the finish that longer experience in painting and a better acquaintance with the technicalities of Art will undoubtedly produce. But though they appear now as indications and sketches, rather than as finished works, they exhibit a force and character that more than any mere excellences of execution or facilities of color, contribute to make the artist. In the little sketch of the *Lions in*



their *Haunt* (198) there is a beauty of truth in character and expression that all must recognise. It is not the outward semblance, the mere hide or mane, or even form, that especially distinguish the animal to us, it is the true vital essence which is there, the entire generic animal type, muscular and living, that makes us feel at once that these are lions, and we recognise the character far more readily than if the artist had painted every individual hair, or imitated all the peculiarities and accidents of texture as faithfully as have some of the exhibitors in their animal pictures. The pencil drawing of *Daniel* (336) is like the work of a master; in the head of the prophet we do not hesitate to say there is more character, dignity, and expression, than in any other head in the exhibition. We would like to see this composition painted, but we fear that it might lose some of this great excellence in color. Mr. Duggan has, we believe, but lately given his attention to painting, but, with labor, perseverance, and study, we think him certain of attaining a high rank in this branch of art, as he has already done in modelling, a good specimen of which we find in the *Allston Medal* (349). In the *Origin of the Harp* (307) he has treated a fanciful and difficult subject in a very poetical manner. Its faults are not in the conception or idea, but in the execution, which is in many parts obscure, and the colors crude. A better arrangement, or rather a better feeling for light and shade, would have given more solidity and roundness. It appears now somewhat weak and flat, and the flesh is cold and wanting in color. We see here much fine feeling for the art which future years will develop into something more than common excellence.

#### THE FRENCH EXHIBITION.

THE gallery of Messrs. Goupil, Vibert & Co. is this week opened to the public, at No. 289 Broadway. In drawing the attention of our readers to it we feel that such names as Ary Scheffer and Paul Delaroche do not need any endorsement of ours, since even in this country their rank as the first of living painters is too well known and acknowledged, but we would merely state that these are indeed the original pictures, and no mere counterfeit copies. Besides the specimens of each of these masters, the gallery contains beautiful *pastelles* by Brochart; fine pictures by Landell, Muller, and Schlesinger; marine pieces by Mozin; flowers by Grönland,—names all well known abroad, and whose claims to merit will now be appreciated here. The collection is small, but choice, and as it may be considered in the light of an experiment which if successful will secure to us much benefit and pleasure in future, and more important exhibitions, we hope that it may be sustained, and receive that patronage which it richly merits. We shall allude to it more at length as soon as we have concluded our notices of the Academy.

#### Miscellany.

##### AMERICAN SUNDAY SCHOOL UNION.

FROM the twenty-fourth Annual Report of this Society, which will be issued in a few days, we take the following account of the books published during the past year.

"We have added to our catalogue, from May 1, 1847, to May 1, 1848, 83 new publications. Of these, all but six are stereotyped, 53 were written for the Society, and of these 33 were

written by females.\* Ten of our new publications are biographies (1400 pages); three are histories (579 pages); four treat of science, as illustrative of Scripture and natural theology (710 pages); eight are especially for boys (914 pages); seven are especially for girls (776 pages); four are gift books, designed especially for holidays or tokens of Christian love (725 pages); twenty-one are of a miscellaneous character (1686 pages), embracing a variety of narratives to illustrate moral virtues and Christian graces. These last 21 volumes range from 24 pages to 172. Sixteen of the whole number are toy books, of octavo size—all original, and designed in size, attractiveness, and utility, to supersede such as are deficient in all these qualities. The largest publication of the year is the 'Divine Panoply,' 312 pages, 12mo., and the smallest is, 'Asking Questions,' 8 pages, 32mo. The most expensive book, the largest in the number of pages, and perhaps the most permanently valuable, is our new Biblical Geography, 382 pages, 18mo., with a beautiful map and various pictorial illustrations.

"Three new Question Books have been added to our previous series of thirteen volumes. The plan of Consecutive Lessons on the Gospels, with the text appended, seems to be well approved by those who have used or examined them.

"Nine new volumes have been added to the monthly series, which we publish concurrently with the London Religious Tract Society, and which we are happy to say is gaining public attention and favor.

"Were we to describe, in detail, the special design or characteristic of each of the eighty-three volumes, to which we have now referred, our friends would be surprised and gratified by the variety and importance of the subjects discussed in them, and by the adaptedness of most if not all of them, to the times and circumstances in which we live."

DEATH NOT A PAINFUL PROCESS.—We think that most persons have been led to regard dying as a much more painful change than it generally is; first, because they have found by what they experienced in themselves and experienced in others, that sentient beings often struggle when in distress; hence struggling to them is a sign, an invariable sign of distress. But we may remark, that struggles are very far from being invariable signs of distress; muscular action and consciousness are two distinct things, often existing separately; and we have abundant reason to believe that in a great proportion of cases, those struggles of a dying man which are so distressing to behold, are as entirely independent of consciousness as the struggles of a recently decapitated fowl. A second reason why men are led to regard dying as a very painful change, is, because men often endure great pain without dying, and forgetting that like causes produce like effects only under similar circumstances, they infer that life cannot be destroyed without still greater pain. But the pains of death are much less than most persons have been led to believe, and we doubt not that many persons who live to the age of puberty, undergo tenfold more misery than they would, did they understand correct views concerning the change. In all cases of dying, the individual suffers no pain after the sensibility of his nervous system is destroyed, which is often without much and sometimes without any previous pain. Those who are struck dead by a stroke of lightning,

those who are decapitated with one blow of the axe, and those who are instantly destroyed by a crush of the brain, experience no pain at all in passing from a state of life to a dead state. One moment's expectation of being thus destroyed far exceeds in misery the pain during the act. Those who faint in having a little blood taken from the arm, or on any other occasion, have already endured all the misery they ever would, did they not again revive. Those who die of fevers, and most other diseases, suffer their greatest pain, as a general thing, hours, or even days before they expire. The sensibility of the nervous system becomes gradually diminished; their pain becomes less and less acute under the same existing cause; and at the moment when their friends think them in the greatest distress, they are more at ease than they have been for many days previous; their disease, as far as respects their feelings, begins to act upon them like an opiate. Indeed, many are already dead as it respects themselves, when ignorant bystanders are much the most to be pitied, not for the loss of their friend, but for their sympathizing anguish. Those diseases which destroy life without immediately affecting the nervous system, give rise to more pain than those that do affect the system so as to impair its sensibility. The most painful deaths which human beings inflict upon each other are produced by rack and fagot. The halter is not so cruel as either of these, but more savage than the axe. Horror and pain considered, it seems to us that we should choose a narcotic to either.—Charles Knowlton, M. D.

#### Recent Publications.

*London Quarterly Review for March*—*Edinburgh and Westminster Reviews for April*—*Blackwood's Magazine for May*. L. Scott & Co., 79 Fulton st., N. Y.

ALL eyes on this continent are now turned towards Europe—the arrivals of the weekly steamers are looked forward to with feverish anxiety—and the foreign newspapers, pamphlets, and other publications bearing on contemporary events are read with a care and an interest not usually bestowed upon these fleeting emanations of foreign presses. The absorbing topics of the day have even penetrated into the hitherto exclusive domain of literature, and long-established journals, whose more immediate province has no connexion with popular commotions or with tottering thrones, sympathize with the spirit of the times, and devote a large proportion of their pages to the discussion of subjects either directly arising from or collaterally related to passing events. The four periodicals above-mentioned contain no less than seven articles upon topics connected with the Revolution in Europe, which, as being the results of more careful thought and preparation than the hasty comments of the daily and weekly press, and proceeding from the recognised organs of the three great political parties of the British empire, should be read by all, not without a due regard to the motives and principles which may naturally be supposed to have influenced the views which they have respectively taken. The comparison will be instructive, as furnishing data to determine how far England partakes of the liberalizing spirit of the age; and what her prospect of effecting by peaceful and legitimate means those wholesome reforms and retrenchments which her present social condition so imperiously demands. The Tory party, it will be perceived, though powerful, is watchful, and alarmed; doubts and mistrust as to the intentions of the French people, are the predominant feelings; even the liberal Westminster is less exultant than might have been expected, though it affirms that "in the earthquake which has swept away

\* Not more than one in ten of the works offered for publication during the year have been approved for the Society's purposes, thus showing a large amount of labor performed by the Committee of Publication, to the great advantage of the public, though not always with pleasure or profit to themselves or to the Society."

a dynasty, have disappeared some of the mightiest but last remaining barriers to human progress."

The Westminster is perhaps more addicted than any other of the quarterlies, to admitting discussions upon matters affecting the social and political condition of the people, to the exclusion of purely literary topics; and the present number, at least two-thirds of which is so occupied, is an instance in point. The most interesting articles are, first in importance, though last in order, "The French Revolution of February, 1848;" "State of Education in Wales," being an abstract of the Report of the Commissioners of Inquiry appointed by the Committee of Council of Education—it presents a most distressing account of the moral and mental condition of the people; "The Bicêtre Asylum;" "Ruxton's Adventures in Mexico;" "Louis Blanc," a review of the doctrines avowed in his work entitled "Organisation du Travail," the writer of the said review not being so dazzled by the glare which now surrounds M. Blanc's name, as to be willing to subscribe to all his opinions: and "M. Albert, 'Ouvrier.'"

The London Quarterly has a well-written article on Antiquarian Club Books, in which some clever castigation is administered to one or two pretenders to archaeological lore; "The New Statistical Account of Scotland;" "Eastlake on the History of Oil Painting;" a review of Tennyson's Princess; "Count Montholon and Sir Hudson Lowe;" "Hervey's Memoirs of George II.," and one or two others, concluding with a genuine, old-fashioned Tory article upon "The French Revolution of 1848."

The Edinburgh Review contains eleven articles, the greater part of which are of a purely literary description, winding up with an article on the event of the day, entitled "the French Republicans," which seems to have been written more from the idea that the Edinburgh is expected to say something on so momentous occasion, than with the purpose of taking any decided stand. It is a fine specimen of the non-committal style of writing, and limits itself to giving a sketch of the history of the republican party in France from the rise to the fall of the throne of the barricades. Among other articles we would call attention to the following: "The Genius of Plato," "Coleridge and Southey," "Leslie's Life of Constable," "The Proscribed Races of France and Spain," and "King's Argentine Republic."

Blackwood (owing to the recent arrangement with the British publishers) comes to us early in the month. Conservative to the back-bone, the reader well knows what to expect in the articles designated "Republican Paris" and "The Revolutions in Europe," the latter of which is attributed to Alison. Education in Wales is the subject of a long article, full of the most painful details. "The Caxtons—Part II.," is a continuation of a very clever sketch commenced in the preceding number.

*The Bibliotheca Sacra and Theological Review*, May, 1848.

THE articles in this journal are so rich in matter and so suggestive of remark, that we find it hard to keep our notices within the requisite bounds. We will be as brief as may be.

ART. I.—*The Pelagian Controversy. A Historical Essay.*—The Pelagians were a very bad set. They believed, "1. Adam was created mortal, and would have died even if he had not sinned. 2. Adam's sin injured himself only, and not the human race. 3. Children come into the world in the same state in which Adam was before his fall," &c. &c. But Augustine happily cut up these atrocities root and branch, and scattered them to the four winds.

ART. II.—*Tour from Beirut to Aleppo in 1845.*—We have here the conclusion of a paper begun in the preceding number. The course which Mr. Thomson pursued was along the sea shore to Ladakia, and then across the country to Aleppo. Mr. T. describes the features of the route with geological precision, notices the

towns and ruins famed in story with which this region abounds, copies inscriptions, and indeed shows himself in all respects an accomplished and observant traveller, well fitted to describe a country of this kind. There is also a spice of genial humor in his manner, which gives life to his descriptions and makes him a pleasing as well as an instructive writer.

ART. III.—*De Wette's Commentary on Romans V. 12—19.*—A specimen of the great exegetical work of De Wette on the New Testament now approaching to completion, the merits of which the veteran and much respected author, Prof. M. Stuart, desires to make more widely known in this country. The main question here, as in the first article of this number, is the doctrine of *original sin*; but although both writers entertain essentially the same opinions in regard to it, it is instructive to observe in the Professor's introductory remarks the liberalizing tendency of a wider range of study, and especially of a familiarity with the rich products of German scholarship which he has labored so long and faithfully to transplant into the literature of his native land.

ART. IV.—*The Produce of the Vineyard in the East.*—Written with a view to what is technically called the "wine question." The author reasons from the present uses of the grape in the East, that "the fabrication of an intoxicating liquor was never the chief object for which the grape was cultivated among the Jews."

ART. V.—*Review of Chase's edition of the Apostolical Constitutions.*

ART. VI.—*Interpretation of Psalm LXVIII.*

ART. VII.—*Of the Divine Agency in the production of Material Phenomena.*—The gist of the writer's argument may be stated as follows: God is the creator of matter. Matter possesses properties, and acts by virtue of these properties. The liability to suffer from injury or disease, growing immediately out of these properties, "belongs necessarily" to every form of organic life. But as these evils are "only incidental" and "not aimed at and provided for," God is in no way responsible for them. When our metaphysician has whetted his logical faculties a bit by discovering the philosopher's stone, inventing perpetual motion, squaring the circle, and a few other knickknacks of that sort, we would advise him to try his hand at the argument again, and perhaps he will have "better luck next time."

ART. VIII.—*The Advancement of Society in Knowledge and Virtue.*—This article, by the senior editor, is in the right spirit. Taking a rapid glance at the history of the civilized world from the ancient Greeks downwards, he reaches the encouraging conclusion that, notwithstanding fearful declensions and backslidings on the part of nations, the world has on the whole continued to advance, and is destined to go forward and reach a much higher pitch of improvement. If the great body of the clergy would be induced by his arguments to adopt this cheering view of human destiny even in this present life, and to aid in guiding the irresistible instincts and tendencies of the age, instead of vainly striving to repress them, how rapidly would the car of progress move onward in its glad career!

ART. IX.—*Greek Translation of Psalm CXXXVII.*

*Miscellanies and Correspondence.*—The subjects are Munich—the City and University—the National Library at Paris—Literary and Theological Institutions in Edinburgh—British Museum.

*Mark Wilton, the Merchant's Clerk.* By C. B. Taylor, M. A. 2d Edition, New York: Stanford & Swords, 139 Broadway. 1848. pp. 214.

In our 59th number we had occasion to notice this work on its first issue in terms of commendation, and during the few weeks that have elapsed the whole edition has been disposed of, and the second is already in the market. No better evidence than this can be desired of the estimation in which it is generally held; and of the success which the author has achieved in a de-

partment of peculiar difficulty. The enforcement of religious or moral precepts in the guise of fiction requires consummate tact and discrimination, and most writers who have attempted the task have failed to harmonize the dignity of the subject with the exigencies of the story. This desirable result has been effected by Mr. Taylor in the present instance, and we are happy to find his labors so early and so generally appreciated.

*Newton's Principia.* Translated into English by Andrew Motte. To which is added "Newton's System of the World;" with a Life of the Author, by N. W. Chittenden, M.A., &c. New York: Daniel Adee, 107 Fulton Street.

THE first American edition of an immortal work. Its Editor deserves the thanks not only of the scientific portion of the public, but of all who feel an interest in the general diffusion of knowledge. He has by its publication in such a form and at so moderate a price, conferred a signal favor upon his countrymen, and contributed his share towards the removal from them of what might in some sort be deemed a national reproach. For while the *maximum opus* of the illustrious Laplace has long graced the shelves of our libraries, indebted in no small degree for its attractiveness to the enthusiastic labors of an American mind, its predecessor and necessary antecedent the *Principia*—the unsurpassed production of a philosopher with whom we are proud to claim kindred—has been suffered to lie neglected, buried in a dead language, or banished by an enormous price from popular use.

The labors by which these obstacles have been removed, and the *Principia* rendered accessible to all, will, we sincerely trust, as an atonement for the past, and a pledge for the future, be duly appreciated, and suitably rewarded. Of the work itself we have only time to say, that its general appearance is highly creditable to the publisher. A few slight typographical errors are observable; among others, that of *proprius* for *propius*, by which the fine sentiment of Dr. Halley is somewhat obscured. As a whole, however, the mechanical execution is both correct and beautiful.

The Dedication to the Teachers of the Normal Schools, the Preface, and Life of the Author by the American Editor, are all in excellent taste, and the latter particularly we regard as a highly condensed and valuable performance. It only remains for those who reverence the productions of genius, to indicate their sense of the service here done them by giving this, the greatest work of the greatest master, a place on their shelves and in their thoughts,—advice which they will doubtless not be slow to follow.

*An Arithmetic for Colleges and Schools.* By Claudius Crozet, Principal of the Richmond Academy, late State Engineer of Virginia and Louisiana, President of Jefferson College of Louisiana, and formerly Professor of Engineering at West Point. Drinker & Morris. 1848.

THE fact that the author of this work has held the offices enumerated above, would seem to be sufficient proof of his qualifications to put forth an arithmetic. Not knowing ourselves the reputation of the author, and not having had time or disposition since the publication of the book, to cipher through the whole of it, we cannot speak knowingly of its merits; but the following extract from the Preface, shows, in our estimation, an understanding of the nature of the subject entered upon, thorough and correct.

"There may be some presumption in publishing, with the pretension of having added some improvement, a work on a subject which has already been treated by so many authors. But the late advances in the mathematics would seem to call for some modifications in the manner of teaching their first branch, so as to make it a more direct introduction to higher subjects, than the Arithmetics which are usually put in the hands of students. I have, indeed, frequently wondered that a science, depending altogether upon reasoning, should so generally be attempted to be taught by practical rules, learned by rote, commonly forgotten by the pupil in a



few days, and which, thus taught, can be correctly and readily applied only when, by long usage and maturity of mind, the arithmetician has acquired a kind of intuitive perception of the fundamental principles on which these rules depend, and of the train of reasoning by which they are obtained.

"I have no hesitation to say, that if all the time and labor expended in learning these practical rules and acquiring readiness and skill in their application, were bestowed upon the study of the reasoned principles of the science, the same time and labor would suffice to obtain a competent knowledge not only of arithmetic itself, but likewise of the two elementary branches of mathematics; Algebra and Geometry."

**Adams's New Arithmetic.** In which the Principles of operating by Numbers are Analytically Explained and Synthetically Applied. Keene: N.H. J. W. Prentiss & Co.

We consider this one of the very best of the numerous treatises upon Arithmetic with which in these days of learning made easy, the youth of our land are favored. In the Preface, the venerable author informs us that his work was first published in 1801, and has since passed through manifold editions, having obtained extended circulation in all parts of the United States, in Canada, and even Greece, into the language of which country it has been translated, and is there used as a text-book in the schools. We may add of our own knowledge that its popularity continues as undiminished, as it is well deserved, and is likely to be still further augmented by the improvements of the present edition. Linked with the youthful memories of all as it is, it will be long before another will be found to supplant it, even though possessing merits of the highest kind.

### Foreign Literary Intelligence.

We regret to perceive in our recent files of foreign papers, the announcement of the death of Mr. John Jackson, the engraver on wood, author of a work on wood engraving, and well known from the numerous engravings which for many years he has executed for various illustrated works. He was only in his forty-seventh year.

A Mr. Quérard has recently published a work entitled "Literary Impostures Unveiled," a considerable portion of which is devoted to M. Dumas, so long a favorite with the cheap novel publishers here. His assumptions and impositions are unmercifully exposed. Of the forty-five dramas which go under his name, M. Dumas himself has only written four without assistance; and he is said "to have been always ready to honor a deceased writer by borrowing his aid," even to the extent of taking, "scenes, characters, and incidents wherever he finds them," and to use his own phrase, he "conquers" them, i. e. annexes them to his own "literary dominions." M. Dumas has always stoutly maintained that in all his productions, whether dramas, novels, histories, or travels, he never had any other literary assistance than that of M. Auguste Maquet. M. Quérard makes out a list of *seventy-four* collaborateurs, whose names he gives, besides specifying the particulars of their assistance! Then again he is accused of having sold the works of others as his own. A rich instance is given. "Jacques Artis, par M. Dumas," was the title of a work published in 1839. This was nothing more nor less than a translation of "Ultime Lettere di Jacopo Ortis," by Ugo Foscolo; nor was the translation by M. Dumas himself—it was merely a republication of a translation published ten years before by M. Gosselin, with a few trifling alterations! To give a few more samples: A story by M. Méry, called "La Chasse au Chastre," was first "conquered" by M. Dumas for his "Impressions de Voyage dans le Midi de la France," and again, for the end of the sixth volume of "Le Chevalier du Maison Rouge." "Albine, ou la Chambre Rouge," was a transla-

tion from the German, but purported to be original; "Georges" was written by M. Mallefille. Says the Athenæum:—"Fernande" is another pleasant example, originally written by M. Hippolyte Auger for the *Revue de Paris*. On his arrival in St. Petersburg the author found his 'Olympe' christened 'Fernande' and signed Alexandre Dumas. Is this not delicious? A writer quits France; and the great conqueror instantly 'annexes' his property—utterly reckless of consequences! These things are so incredible that the most positive testimony is wanted before we can even listen to them;—but this evidence M. Quérard has given."—"Une Fille de Régent" was written by M. Canailhac; and omitting many other instances, we come to one which crowns the whole, viz. M. Fiorentino wrote the first part of "Monte Christo;" M. Auguste Maquet the second, as well as "Les trois Mousquetaires" and "Vingt Ans Après," great part of them, however, being borrowed from the "Mémoires d'Artagnan." M. Quérard's book is a rich exposition of literary impostures, and the author appears to have had every facility for ascertaining the truth as far as regards his contemporaries. The Correspondent of the Literary Gazette represents Dumas as immersed in politics, and writing a leader of three columns every day for the paper *La Liberté*; where he "conquers" a success of ridicule. So thanks to the Revolution the literary manufactory is suspended for the present.

Dr. Abeken, Secretary of the Archeological Institute at Rome, has just published a work entitled "Italy before the Time of the Romans, portrayed according to its Monumental Records."

The number of public libraries in Europe is 383; of which 107 are in France, 41 in the Austrian States and in the kingdom of Lombardy and Venice, 30 in the Prussian States, and 28 in Great Britain and Ireland (including Malta).

The members of the Provisional Government have assumed Professorships in the College of France. Lamartine is nominated Professor of International Law, in place of Lherminier—Garnier Pages, Professor of Statistical and General Economy, of Finances and Commerce; Armand Marrast, of Civil Law, Individual and Social; Ledru Rollin, of the History of French and Foreign Administrative Institutions.

### Publishers' Circular.

#### LITERARY INTELLIGENCE.

**WASHINGTON'S LIBRARY.**—We learn from authentic sources that the library of Washington, about which there has been some discussion in the newspapers, has actually been purchased from its former proprietors under the restriction that it shall not be scattered, and that its present owner is now in treaty, or has completed his arrangements, for transferring it to the library of Harvard College, where it will be preserved in a room set apart for that particular purpose.

#### ANNOUNCEMENTS.

**MESSES. BARTLETT & WELFORD**, New York, and **MESSES. J. A. & W. P. JAMES**, Cincinnati, will publish in August, the work entitled "Ancient Monuments of the Mississippi Valley; comprising the Results of Extensive Original Surveys and Explorations," by E. G. Squier and E. H. Davis, M.D. A specimen and prospectus of this long-expected and valuable work have been handed us for examination, from which it appears that this work constitutes the first volume of the "Smithsonian Contributions to Knowledge," published under the auspices of the Smithsonian Institute. It will be printed in imperial quarto (size and style of the quarto Exploring Expedition), and will comprise not far from 500 pages of letter-press, illustrated by upwards of *fifty plates*, and more than *two hundred engravings on wood*, all executed in the best style of American art. It will include plans, from actual survey, of more than one hundred and fifty ancient earth and stone

works, with plans, sections, and views illustrative of the present appearance, position, structure, contents, &c., &c. of the Aboriginal mounds and pyramids; together with notices and sketches of the minor remains of ancient art, the implements, ornaments, weapons, sculptures, &c., &c., found in the mounds. For further details with respect to the work, we refer our readers to No. 33 of the Literary World, where will be found the report of the Committee appointed by the Regents of the Institute to examine and report upon the MS.

The edition of the work published by the Smithsonian Institute is not for sale, nor for general circulation. A limited edition (the one announced) is, however, printed on account of the authors, which will be furnished to subscribers only, and the terms are \$10 per copy.

We trust that the opportunity thus offered, to possess a work so exclusively American as this, will not be neglected by gentlemen of taste and learning, and by the public institutions of our country, as this is the only opportunity that will be offered.

**JOHN WILEY** has in press, and will publish in a short time, a work on Baptism, by the Rev. Edward Beecher, D.D. Also a new revised edition of Liebig's Animal Chemistry, thoroughly revised, the first part of which is nearly ready. The second volume of modern Painters is likewise nearly ready for publication.

**D. APPLETON & Co.** have nearly ready, A Pilgrimage to the Holy Land—comprising recollections, sketches, and reflections, made during a tour in the east. By Alphonse de Lamartine, Member of the Provisional Government of France. A new edition. The complete Traveller's Guide for the United States—illustrated with maps. Charms and Counter-Charms—by Maria J. McIntosh, author of Two Lives, or To Seem and To Be—Aunt Kitty's Tales, &c. Caesar's Commentaries on the Gallic War, with Critical Notes, Lexicon, &c., by the Rev. J. A. Spencer, A. M. What I saw in California: being the journal of a tour by the Emigrant route and South Pass of the Rocky Mountains, across the continent of North America, the Great Desert Basin, and through California, in the years 1846-'47; by Edward Bryant, Esq., late Alcalde of San Francisco; one vol., 12mo. Manual of Greek and Roman Antiquities, translated from the German; edited by Thos. K. Arnold, M. A.: revised with additions by Rev. J. A. Spencer, M. A.

**H. LUDWIG** has in press, and will shortly issue, the Son of the Wilderness, a dramatic poem, by Frederick Halm (Baron Munck Bellinghausen). Translated from the German by Charles Edward Anthon.

**LEA & BLANCHARD** intend to publish a new edition of Lamartine's Pilgrimage to the Holy Land, in 1 volume.

**MESSES. WILKINS, CARTER & Co.**, will publish 1st of June, Letters of Mrs. Adams, wife of John Adams, with an introductory memoir, by her grandson, Charles Francis. Fourth edition, revised and enlarged, with an appendix, containing the letters addressed by John Quincy Adams, to his son, on the study of the Bible. Also, Pride and Prejudice, a novel; by Miss Austin; with a biographical notice of the author.

**MESSES. GRIGG, ELLIOT & Co.**, Philadelphia, have in press a Practical Treatise on Poisons: their Symptoms, Antidotes, and mode of Treatment. By O. H. Costill. Also, an Illustrated system of Human Anatomy, Special, Microscopic and physiological; principally designed for the use of physicians and students of medicine. In one volume royal octavo. By Samuel George Morton, M. D. This work will be published in September next. A new edition of Ovid's Metamorphoses; elucidated by an analysis, and explanation of the fables, and English notes, with a clavis; by N. C. Brooks, A. M., professor of the Latin and Greek languages, and principal of the central high school, Baltimore: will be published in a few weeks by the same house, in one volume octavo.

Booksellers and Publishers will do well to keep an eye upon the department of our paper devoted to "announcements," to get the speediest intelligence of books which are about to come into the market; and when wishing to notify the public of their own contemplated literary undertakings, they should, in sending us the title, &c., of the work in hand, mark it "announcement," in order that the information thus given may not be mistaken in this office for an advertisement.

\*.\* The publication of this weekly list has materially assisted persons residing at a distance, in making their orders for books; and we are assured that, in many instances, publishers have been indebted to it for the sale of copies of their works.

Having been compelled, in many instances, to glean the titles from Advertisements in the daily papers, the list has not been as full and perfect in every particular as it is our desire to make it. Henceforth, if publishers, immediately upon the issue of any work, will forward to us a copy of the title-page and the price, marked "Literary World's weekly list," all deficiencies of this kind will be remedied.

April 22.

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